THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—ROMANS 5: 10-11.

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SOCIETY ISLANDS MISSION.

BY PRESIDENT EDWARD S. HALL, OF THE SOCIETY ISLANDS MISSION.

THE Society Islands mission include six groups of islands; namely, Society, Marquesas, Austral, Gambier, Cook, and the archipelago Tuamotu, containing in all one hundred and fourteen islands. Tahiti, or the Society Islands, lies between parallels 16 and 18 south latitude, and the 148th and 158th degrees west longitude. They are divided into two groups—the Leeward, comprising Huahine, Raiatea, Tahaa and Borabora, and the Windward, which are Moorea, Tahiti and Maitea. The islands are of volcanic formation and are considered the most wonderful of their kind in the south seas.

These Islands, with the exception of the Cook group, are under the jurisdiction of the French government. The Cook islands belong to England, and their affairs are administered by New Zealand officials. Tahiti, which is the largest of the islands, possesses the highest mountains in all Polynesia. The mitre shaped peaks of the giant Orokena rise to an altitude of 7,340 feet, while its rival, the Aorai, is only some 564 feet lower. All of these islands from seashore to their topmost peaks are covered with a luxuriant growth of vegetation. The mango, breadfruit, cocoanut, orange, banana and plantain grow exceedingly well in all parts of these islands, excepting in the Tuamoto group, which are of a coral formation, and rise but a little distance above the sea level. On these only the cocoanut tree will grow, but these trees seem to do better on coral than on volcanic soil.

The population of the French possessions is 30,438, and that of the Cook islands is 6,000, making 36,438 persons in the mission. Of this number about one thousand belong to the Church of Jesus Christ of Latter-day Saints. The first Latter-day Saint missionaries to labor in these islands were Elders Addison Pratt, Noah Rogers and Benjamin F. Grouard. They were ordained and set apart for a mission to the Pacific islands in May, 1845, and sailed from New Bedford, Mass., in October of the same year, on board a whaling vessel, the *Timoleon*, bound for Tahiti. Elder Knowlton F. Hanks was also set apart as a missionary and sailed with the other three brethren; but he was in the last stages of consumption and died at sea.

After a voyage of seven months the *Timoleon* arrived at the island of Tubnai, in the Austral group. The ship remained there nine days, and the natives, learning that there were missionaries on board, begged at least one of them to stop with them. The brethren acceded to this request, and accordingly Elder Pratt was chosen to begin the work in Tubnai. He was kindly received by the natives, and soon gained a knowledge of the language and began to teach the Gospel. Many of the people accepted his message and were baptized. At that time the inhabitants of Tubnai belonged to the Protestant faith, but there were no foreign missionaries with them. The Bible had been translated and many of the natives had already learned to read, and were greatly interested in the Christian religion.

At the end of nine days the vessel departed with Elders Rogers and Grouard on board, and after a prosperous voyage reached the island of Tahiti, and anchored in the beautiful harbor of Papeete, May 14th, 1844. Through arduous labors, and by the blessings of God, the Elders were soon enabled to preach the Gospel to the natives in their own tongues. Shortly after this the French and native wars broke out, and there was a great deal of trouble on the islands; but still the Elders went on doing their duty as servants of God.

In a few months more missionaries were sent from home, and, after the war was over, things prospered nicely and about two thousand persons joined the Church, a great majority of these being in the Tuamotu islands. The French priests, fearing lest they should lose all of their converts, did what they could to put a stop to the work of the Lord. Finally, in 1852, they succeeded in getting the French government to banish all American Elders. For forty years the work was carried on entirely by native Elders, and then the mission was reopened, in 1862, by Elders Joseph W. Domran and William A. Seegmiller. During the forty years in which the Elders were away, a great deal of trouble had arisen in the Church and very few of the original Saints remained to welcome the Elders on their return.

On the island of Tubnai the Saints were severely persecuted by the Protestant sects. There is one old man still living on that island who is a cripple from having been hanged by the feet for twenty-four hours, and this is only one case out of many; for such tortures were frequently inflicted upon our people. Since the re-opening of the mission there has been some little trouble, but still the work has moved on slowly, until now there are several regularly organized branches of the Church, with a total membership of about one thousand souls.

Since the mission was first opened, in 1844, there have been seventy-seven

Elders arrive in the field from Zion. Two or three of these have had to return home on account of sickness; but, as a whole, the health of the missionaries is very good and they have been greatly blessed by the Lord in many ways. When new Elders arrive in this mission, they are sent out to the different islands to labor with Elders who are already acquainted with the native language. They travel two by two from one island to another, preaching the Gospel and doing whatever work may be needed in the various branches. Conferences are held twice each year in the different islands where branches are established, and these are quite well attended by the natives, who travel from island to island in their small sail boats.

At present there are twelve Elders laboring in the Society islands. Four are traveling in the Tuamotu group, four in the Marquesas, two in the Gambier group and two are at Tubnai, with headquarters at Papeete, Tahiti. The headquarters are located in a very quiet little suburb of the city, surrounded by beautiful palm trees and tropical plants. We have a small following on Tahiti and hold religious services twice each Sunday.

The climate of Tahiti is one of the most equable in the world, and Tahiti is said to be the garden of the Pacific. It has a drive way of ninety miles around the island, and in passing along this road the stranger is constantly introduced to rare and enchanting scenes not to be found elsewhere. The people of Tahiti are very hospitable and the traveler need never want for food or for shelter at night or during a rainstorm, of which Tahiti has an abundant supply. Family ties are very strong, and affection for children exceptionally so. Nevertheless the people have a very strange custom of giving their children away to friends to raise, and a few of the children never know their own parents.

The government now has good schools on Tahiti, and the children are taught to read and write the French language. Instructions are not permitted to be given in the native or English languages, excepting in Sunday schools. Therefore, Sunday schools for teaching the Gospel have been established on all of the islands where there are regular branches of the Church. It is quite difficult to make them the success desired, because the Saints are continually moving from one island to another. The people are very fond of music and take great pleasure in singing. Their voices are very sweet, but need training, and this the Elders are continually striving to do. We have some of the Latter-day Saints hymns (American tunes) translated into the native language, and these the local Saints take great pleasure in singing.

These islands are sometimes visited by cyclones and heavy storms. When these catastrophes occur, I believe that they are the judgments of God poured out upon the people for their wickedness. In December, 1902, Elder Heber J. Sheffield, Jr., who was then president of the Tuamotu conference while preaching before a large congregation of natives on the island of Hikueru, where about one thousand seven hundred persons had gathered for the opening of the pearl fishing season, prophesied in the name of Jesus Christ that if the people of that island did not repent of the wickedness and serve God a great disaster would come upon them. Some of the people believed and tried to do right, but the majority of them kept on drinking, dancing filthy dances, committing abominations and doing many things which were displeasing in the sight of the Lord, until January, 1903, when a cyclone and tidal wave swept

over the Tuamotu islands. On Hikueru three hundred and seventy-eight persons were drowned, and every house and nearly every cocoanut tree was washed into the sea, leaving the island nothing but a narrow coral reef. In all the group five hundred and fifteen human lives were lost; one hundred vessels were wrecked and untold damage was done to other property.

Elder Sheffield and companions were on Hikueru at the time of the cyclone and speak of it as a most dreadful event. They say it was only by the blessings of God that they and the rest who were saved escaped with their lives. After leaving their houses and going to the leeward side of the island, they had to climb cocoanut trees to avoid being carried away by the sea; and then, after being in the trees for twenty-four hours without food, and with the wind and waves continually sweeping people away, Elder Sheffield rebuked the storm in the name of the Lord, and prayed to God that it might cease, and, in less than half an hour, the wind died away and the sea became calm. The Elders and many of the Saints who escaped testify that it was only the power of God that saved them. About one hundred of our converts perished among the five hundred and fifteen that were drowned. Since that time the branches have been reorganized by the Elders and everything is again in running order.

THE PRAYER OF FAITH.

BY EDWARD H. ANDERSON, ASSOCIATE EDITOR OF THE "IMPROVEMENT ERA."

"O THOU that hearest prayer, unto thee shall all flesh come" (Psalm lxv: 2).

One of the sweetest comforts of life is found in prayer. There is a consoling something about it that brings a person into friendly proximity to God. There is a confidence which it begets that makes one familiar with his Maker. There is a power begotten of prayer that makes the trembling confident, that gives strength to the weak and distressed, and that causes one to feel power in dependence, and yet makes one independent of evil. We are like children leaning upon a parent. But while our naked eyes look in vain at the impenetrable veil between our Father and ourselves, yet in prayer we come close to Him; we hold out our arms in the darkness; He stretches forth His guiding hand, and we know that He is near to answer.

"Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them" (Psalm lxxxix: 9).

One of the most touching incidents in the life of Christ, and one that teaches a very comforting lesson, is the story of His stilling of the tempest on the sea. Crossing over the Sea of Galilee, from near Capernaum to Gadara, Jesus went into a ship, followed by His disciples. While they were crossing the water, there arose a great tempest of wind on the sea, and the ship was covered with waves which beat into the ship so that it was full. Jesus, tired with His work, had gone to a place in the hinder part of the ship, and fallen asleep on a pillow. When His disciples saw the situation they came to Him in great alarm, yet with apparently implicit faith and confidence in His helping power, and awoke Him, saying, "Lord, save us: we perish." He gently rebuked them for their fear, and in such rebuke taught them a lesson in faith,

for doubtless with the exercise of faith, they themselves could have done much to calm the storm and save themselves. They could have done some work, which perhaps they would rather leave undone, and depend upon the Master instead; so, He gently chided them, declaring, "Why are ye fearful? O! ye little of faith." He thereupon arose and "rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm."

Then the men marveled, evidently not expecting that He would help them in that way, and said among themselves: "What manner of man is this, that even the winds and the sea obey him!"

There is a consoling lesson in this poetic incident, in the thought that, like His disciples in distress, we may go to Him in prayer. This may be done now as then, for He hears and answers, and is just as near us to-day as He was to His disciples when He sailed the sea of Galilee. It is true that personally we cannot see Him, but likewise as true that the answering help is as certain to us as it was to them, especially, and this is always necessary, when the appeal is made through faith and prayer. Are we in danger on the deep, or in distress upon the land? Are our burdens more than we can bear alone? Are we in doubt? Is the temporal way closed, and the spiritual sight dim? Are friends untrue, and do enemies encompass on every hand? Is strength about to fail, and temptation to triumph? We need only go out fearlessly and in faith, crying, "Lord, save us: we perish," and the answer will come as surely to us as it did to the fisherman of Galilee, for He is just as near to us as He was to them. But there is a condition, and we are required to go before Him nothing fearing, first having done our part by the exercise of faith and the performance of action. We are required to knock and seek, as well as to ask and believe, and in this condition His promises are unfailing concerning us.

"Ask, and it shall be given unto you! seek, and ye shall find; knock, and it shall be opened unto you" (Matt. vii: 7).

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi: 22).

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it" (John xiv: 13-14).

These are the promises, and they are in force to-day to the believer even as they were in force to those who stood in danger of shipwreck, on Galilee.

Of course, there are conditions that must be complied with, and these conditions were thoroughly understood by the apostles, after the death of Christ. One of them, speaking to the Saints, says: "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I. John iii: 22).

Should men not keep His commandments, nor do the things that are pleasing in His sight, the promise, of course, they cannot expect to have fulfilled.

What are His commandments, and what are the things that are pleasing in His sight? In a general way, it may be stated that these are given in the Holy Scriptures, but they can only be interpreted and understood by the direct revelation of God to His authorized servant who may stand at the head of His recognized Church. There are men who are sent out to all the nations, bearing the Holy Priesthood, which is the agency of God, to declare His mes-

sage to the nations. Our missionaries come representing prophets and apostles, who stand in present communication with the Father, through the mercy of Christ our Lord. They deliver the message, which includes His present-day commandments to us, and they point the way that men may walk in, that they may do those things that are pleasing in His sight. These missionaries pass from door to door, bearing their message. They are to be found upon upon the streets, and by the fireside, and in public halls, and wheresoever they are invited and welcomed, to deliver this message of life and salvation free to all who will hear. They have received freely and they give freely. Those who listen to them will be shown what to do that they may keep the commandments of Christ, and do the things that are pleasing in His sight, and thereby be entitled to the promises made to those who approach Him in the appointed way.

Blessed are the men and women of every city and hamlet who will listen to the testimony of these messengers, for they shall receive a speedy answer to their prayers from Christ our Lord.

THE IDEAL LIFE.

BY PRESIDENT JOHN W. SAUNDERS, OF THE MANCHESTER CONFERENCE.

OUR position as Saints is such that to fall into sin, or into any moral evil, would be far more painful to us than to those who have not received the higher training and moral development that the Gospel enjoins. Remorse of conscience would be much more keen because of our finer senses. When we transgress the law, we fall into its hands and become amenable to it. Nature is retributive as well as reciprocal, and "it is a fearful thing to fall into the hands of the living God," either physically or spiritually. The responsibility of our higher training, and our sense of right, discipline us against the very appearance of evil. In this spiritual and moral training, with the impulse to virtue, and the infallible guide of the Holy Spirit, to affect our ideal becomes second nature.

When we trace the development of the man of the world in newness of life, through the regenerating influences of the Gospel, we begin to realize something of the plane on which stood the Master, who personified the ideals of the higher life, and who possessed a superhuman sense of its blessings, as well as the keenest knowledge of the sufferings of man. His exclamations, "My soul is exceedingly sorrowful, even unto death"; "O, my Father, if it be possible, let this cup pass from me," prove that he suffered more than merely mortal man, because of His divine nature.

In the very climax of His mission Jesus was alone. In the anguish of His soul He cried out: "My God! my God! why hast thou forsaken me?" On the cross he attained the ideal of self-sacrifice. Jesus suffered extremely for the same reason that He had blessings and ideals not known to humanity. The common man, with carnal mind, cannot appreciate the things of God.

We should constantly employ the discipline that leads to the higher life. The perfect revelation of God to man in Christ Jesus should be our standard in all things. While we run the risk of intense pain on the higher plane; yet,

on the other hand, we are rewarded with the exquisite joys of a noble life, and a consciousness of divine appreciation. As St. Peter says: "For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." The ideal life is one that is lived with a noble object in view—a purpose to an end, and that the best in all things. The achievements of those who are successful furnish many ideals, as varied as they are numerous. In fact, the ideal to each individual life depends almost altogether upon its capacities and responsibilities. By nature we appear very much alike; yet inherent qualities and conditions of environment have a great deal to do with the shaping of our ideals. One of the greatest and most practical ideals for all of us is that of a well spent life, no matter whether our talents be one, two or five. The quiet, retiring life can furnish its ideal no less than the most famous.

It is only right that a man should have definite ideals and plans in order that he may play his part to best advantage on this stage of action. He must have honest convictions and stick to them. To have an ideal he must love something. This seems to be one of the necessities of human nature. A man may find his ideals in the garden and the flowers; in the fields and the grain; in the valley or on the mountain, or in the affections of his family and by the fireside. Wherever or whatever they are, he should work with an object in life and have a noble object in all work.

Care, prayer and patience may be required in obtaining the proper models of life; but the best things usually require an effort to secure them. In no case is this more true than in that of salvation. If, to us, a blessing is not worth asking for or living for, we may not be worthy to receive it. If a gem of perfection is not worth laboring for, it may not be appreciated when gained. The ideals of yesterday become the realities of to-day, and the ideals of to-day mature tomorrow. Only true ideals are capable of furnishing the real, and a true ideal should lead in every effort. We have been given master minds, and each mind has its own ideal, but the ideal life of all is that which takes as its pattern the life, the teachings, the example of Him who "spake as never man spake," who said that we are to follow Him, even as He followed His Father. The child looks to the teacher to shape its future. We are all students in the great school of our Father. To each, as he requires, He gives plans and shows ideals. Let us then be performing the task that He has assigned, learning the lessons that He would teach, striving for the ideal that He has made it possible for us to attain.

THE great striving of our young men should be to seek worldly progress, not for its own value but to make it a means, a lever for spiritual advancement. But let them avoid falling so in love with their worldly achievements that they shall overshadow and swallow up the more precious end of existance. Let both ends be held in view from childhood to age. Let the temporal needs clasp hands with spiritual necessities, in your life. Let these be your guide on the right, and those your stay upon the left. You cannot neglect your temporal being without injury to your spiritual. If you neglect your spiritual self, the temporal may swallow you up to your eternal condemnation.—*Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 19, 1904.

EDITORIAL.

THE AUXILIARY ORGANIZATIONS.

At this season of the year, when the days are very long and the evenings very short; when the tendency is to get away from brick walls and crowded streets out into the fresh air and green fields, there is also a tendency to temporarily neglect our religious duties—to drop some of them for the summer months in the expectation of taking them up, with renewed vigor and zeal, in September or October. The desire to "rest on one's oars" during vacation time seems to be inherent in a majority of workers whether they labor in things temporal or in things spiritual. While rest is helpful, and at times necessary for all, care should be taken that over-indulgence in rest does not engender sloth and incapacitate one for the grander things that are required in our strenuous life. When once our religious duties are neglected, if only for a short space of time, it becomes very easy to frame excuses that give us warrant for further neglect; and from neglect indifference and coldness spring, until faith itself becomes chilled and lies dormant, with little chance of resuscitation. Having a name to live, on the Church records, one becomes spiritually dead, and this is the condition that, above all things, we should strive to avoid; and the only remedy for it is *work*.

The auxiliary organizations of the Church of Jesus Christ of Latter-day Saints, the Sunday school, the Mutual Improvement associations, the Relief society, the Primary association and the Religion classes, have each a two-fold object to accomplish. Each has a sphere of usefulness distinctively its own. The Religion classes and the Primary association inculcate the principles of the Gospel in the minds of the very young. The Sunday school builds upon the foundation already laid. In the Mutual Improvement associations the young men and young women of Zion become not mere recipients of instruction, but have a training that gives them active experience in Church work that will be of use to them in subsequent life, whether as missionaries, as of members of the various quorums of the priesthood, or, in the case of the sisters, as members of the Relief society. Not only do the lay members of these organizations receive benefit from them; but the officers, the instructors, the leaders in them learn practically the truth that "it is more blessed to give than to receive." As they teach others, their own testimony is increased, their own capacity and power for usefulness enlarged. So it may truly be said that a second, although not a secondary, object of the auxiliary organizations is to provide work for activities that

would otherwise lie idle, to prevent anyone in the Church from "rusting out" on the plea that there is nothing for him to do.

In the mission field the work of the Primary association and of the Religion class is practically unknown. But very few Relief societies have been organized; and these, owing to changes in membership caused by constant emigration, have not been able to accomplish such work and see such results as are manifest under more favorable conditions. Nevertheless where Relief societies have been instituted they have formed a healthful bond of union between the sisters, and have done all possible good in their circumscribed fields of labor.

The Sunday school and Mutual Improvement work, however, have been firmly established in this land, and last year witnessed a wonderful growth in Great Britain in these departments of ecclesiastical work. New schools and associations were organized, and those already founded increased greatly in numbers and in interest, and marked improvement in the character of work done was manifest. They have proved an inestimable blessing to the children and to the young people of the Latter-day Saints. They have afforded to them the same opportunities for development along spiritual lines that are to be obtained in the stakes of Zion. They have put them more closely in touch with the great body of the Church; have given to them personal responsibilities, when, in time past, they were wont only to depend upon others. Especially is the usefulness of the auxiliary organizations shown where local Saints are chosen as presiding officers or as permanent teachers.

It is to the officers and members of the Sunday schools and Improvement associations that we appeal that they do not let their efforts lag at this season of the year. Keep the auxiliary organizations active and there will be no trouble in securing a good attendance for the regular Sunday services. It will pay in the case of each individual. In place of lack of interest in the cause there will be spiritual growth, and the things of this world will not have a chance to supplant those things which are of eternal moment. Let the teacher lose interest in Sunday school work and the children feel it and, one by one, they drop out of the ranks. It is infinitely harder to recruit a disbanded school in the autumn than it is to keep it alive and active through the summer months.

It is a dangerous thing after putting one's hand to the plough to turn back. No one can afford to do it. If it requires a slight personal sacrifice, a momentary inconvenience, to attend to all of the duties that are imposed upon us, let us remember that, even in working out our individual salvation, we are laboring not for self alone, but for every soul whom we have an opportunity to benefit, and that, to a certain extent, the burden of souls is put upon us as servants of the Lord. Above all let us not forget that we are laboring for One, who gave Himself for us, for whom no sacrifice was too great that He might bring us unto God and, following in His steps, let us do with our might what our hands find to do, earnestly and faithfully, in the fields where we are called to labor.

FAITH AND WORKS.

THE incident of the quieting of the great storm on Hikueru, to which Elder

Edward S. Hall refers in his sketch of the Society Islands mission, has been corroborated by many who are not Latter-day Saints. It demonstrates clearly the fact that the gifts, blessings and power which were promised by the Savior to His disciples, and which were held and exercised by the Apostles of old, are with His Church to-day—the heritage of His Priesthood. It is only supreme faith that is necessary to make them manifest whenever occasion arises that warrants the exercise of the authority which the servants of God possess.

When the tempest had abated it was found that the salt sea had swept over the entire island, and not a drop of fresh water could be obtained for drinking purposes. It was very evident that the survivors of the cyclone and tidal wave must soon perish of thirst unless something should be done for their relief. Never could there be a better opportunity for a miracle. Where was a Moses to strike the rock and bring forth water for the sufferers? It is not at all improbable that, if only in such a way water could have been provided, the Lord would again have harkened to the prayer of His children, and have given them what they needed. Indeed it is certain that, if their faith equalled their knowledge, He would have done so. But our Heavenly Father will not do for us what we can do for ourselves. He requires that we make use of all the knowledge that we have gained, of all the power that we have developed. Only when the means at our command are utterly exhausted will He interfere in our behalf. Many a prayer remains unanswered because the suppliant does not do his part toward its accomplishment. Those who are sincerely and faithfully serving the Lord will be inspired by the Holy Spirit what to do in the time of need, and through them the Lord will accomplish His purposes.

Among those Elders was one who remembered a lesson learned in childhood, perhaps some simple experiment that he had seen his teacher perform in a country school. The picture of the evaporation and condensation of water came before his mind in a flash, and the problem of relieving the the thirst of the people was solved. Out of the tins and coppers, the refuse of the storm, he made a still, rude, of course, but of infinitely more value to the missionary and natives by whom he was surrounded than was all the gold and silver in the world. From the boiling water the steam arose, and as it was condensed and fell, drop by drop, into the cup that was held to receive it, it was sweet, pure, life-giving. The faith that can unite itself to works and make practical the lessons of life is the faith that is most acceptable in our Father's sight. It is the faith that He will inspire to successful action, which to merely passive faith is an impossibility; for no proverb is more true than the old saw, "God helps those who help themselves."

THE month of April proved an exceptionally fine one for missionary work in England. During the early part of the month a wave of opposition swept over the entire country. The press of London and many of the principal cities was hostile to our work, and many of the old stories that were killed in the United States years ago were revamped in England to incite mob violence against us. Fortunately the Lord overruled all the machinations of our enemies. Throughout England our meetings have been better attended than has been the case for years; prejudice has, in many cases, been entirely allayed,

and to-day there are numbers of sincere investigators in almost every conference—in some cases more than the Elders can do full justice to. Each conference president feels encouraged in his work, and several are asking that a few older and more experienced men be sent to their aid. The statistical report for April shows that during the month 193,698 tracts, and 4,929 books were distributed, and 9,641 Gospel conversations were held—an average of 864 tracts, 22 books and 43 conversations for each of the 224 Elders. There were 433 open-air meetings and 26 baptisms, and 25 Saints emigrated.

W. M. W.

A DISTRICT MEETING will be held at Darlington, Newcastle conference, on Sunday, June 5th, in the Central Hall; services at 2 and 6 p.m.

A DISTRICT MEETING of the Oldham branch will be held at 127 Union Street, Oldham, Lancashire, on Sunday, May 22nd, 1904.

TRANSFER.—Elder Jesse W. Hoopes is transferred from the Sheffield to the London conference.

DEPARTURES.—On Friday, May 13th, 1904, Elders Tracy Y. Cannon and Jesse J. Porter, and Sister Vilate Elliot, all having honorable releases from their labors in the London conference, sailed for home per s.s. *Arabic*. On Thursday, the 12th inst., a party of thirteen emigrating Saints departed for Alberta, Canada, per s.s. *Vancouver*.

NOTES FROM THE MISSION FIELD.

ON the evening of the 10th inst. a delightful social was given by the Saints of the Bolton branch in honor of several of their number who expected to sail during the week for Canada. An excellent program was rendered, and many who were not of our faith received new light on Mormonism and expressed themselves as highly pleased with the impressions which they obtained of our people.

IN reporting the German mission for the month of April, President Hugh J. Cannon says: "During the past month four Elders have been banished from Saxony, and the officers in Prussia have been making many inquiries about the Elders who are traveling there. The papers are full of the Mormon question, and almost without exception the reports are unfavorable. On the whole, however, everything is in a satisfactory condition. During the month of April we distributed 13,944 tracts and 272 books; visited strangers' houses with first tracts, 6,021, by invitation, 1,781; held 3,336 Gospel conversations and baptized thirty persons.

FROM THE SCANDINAVIAN MISSION.

PRESIDENT ANTHON L. SKANCHY, of the Scandinavian mission, has just completed a tour through Norway, in the course of which he visited and held conferences in Christiania, Bergen and Trondhjem. He found the work in a very promising condition. There, as here, the newspapers have been attacking

the Saints and their doctrines, but the only result has been to bring more people to the meetings, to secure more investigators, and to be rewarded by more baptisms.

During the second week in May President Skanchy was in Sundsvall, in the north-central part of Sweden. Here he found the weather extremely cold, and there was yet much ice and snow. The people are poor and the prices of living are very high. The Elders have hard work to get along in winter time, but they have joy in their labors for the people are hospitable and have an interest in the Latter-day message. A four days' conference was held at Sundsvall during President Skanchy's visit. The Elders hired three of the largest halls in the city for this occasion and they were filled with intelligent audiences of interested listeners; so the missionaries are hopeful of a rich harvest of souls during the coming season.

It was at Sundsvall that a debate took place last autumn, between the Elders and the Lutheran ministers, which so enraged the latter that they caused the arrest of the "Mormon" missionaries. Upon examination no fault could be found with them, and they were permitted to go on their way. The case, however, was not dropped; it was only continued, and was set for hearing on the 13th inst. Prior to the arrest of the Elders there was a very small attendance at the meetings in Sundsvall, but since opposition developed, and the clergy commenced to fight against them, the meetings have been crowded and the Elders have had all the work that they could attend to.

The conference in Stockholm was held on Saturday, Sunday and Monday last, 14th, 15th and 16th inst. Work on the new mission house in that city is progressing rapidly, and if the necessary funds are forthcoming, it will be completed in August. The health of the Elders in the Scandinavian mission is excellent. There is an abundance of work for all, and each seems ready to do his share.

GEORGE ELLIS.

At London, E.C., on Wednesday, May 11th, 1904, after a lingering illness, George Ellis died in the sixty-seventh year of his age.

To the hearts of thousands of Saints and hundreds of Elders in far-away Utah, the few lines that announce the death of Brother George Ellis, late president of the North London branch of the Church of Jesus Christ of Latter-day Saints, will bring a pang of sorrow, of regret that the kindly voice and the cheerful smile has passed from this earthly scene of action.

The life of Brother Ellis is the history of the Latter-day work in the great metropolis. He was born, in London, March 1st, 1837, and the Gospel was brought to that great city by Heber C. Kimball, Wilford Woodruff and George A. Smith, August 18th, 1840. The message of salvation was accepted by Brother Ellis' parents, and when he was about ten years of age he was baptized. When a youth he learned the trade of a safe maker and that was the principle occupation of his life. On July 13th, 1863, he married Annie Wilkinson, by whom he has had eleven children, five of whom survive him. He has also had fifteen grandchildren, nine of whom are living at present.

Throughout his long and useful career, Brother Ellis was steadfast in his

faith and in his testimony of the Gospel. As a young man, when there were more branches of the Church in London than there are at present, his membership was in the eastern portion of the city; but for many years past he has been actively identified with the North London branch, over which he was called to preside sixteen years ago, being set apart for his office by President Henry Ballard. Faithfulness has characterized all Brother Ellis' labors in the cause which he espoused fifty-seven years ago. Never did he waver in his allegiance to the truth, and the testimony within him became brighter from day to day. For many years no storm, no bodily fatigue, no mental worry could keep him from the meetings where his greatest pleasure was to be found. Even when his health began to fail, and he became unable to get about as he had once done, his great desire was to mingle, on Sunday and Thursday evenings, with the brothers and sisters who loved and revered him as a father. He was a wise counselor to the youth; a kind friend to the fatherless and the widow; often depriving himself that others, less fortunate, might not be cold or hungry.

He had seen two generations of missionaries pass away; and often, of late years, after listening to sermons preached by the grandsons of the Elders whom he had known in his boyhood days, he would dwell reminiscently upon the words and deeds of their predecessors half a century ago. But they have departed beyond the veil, whither he has now gone to meet them. The companions of his early days of activity in the Church are either dead or have emigrated to Zion. Almost alone Brother Ellis bore the burden and heat of the day, and at eventide he received his reward. Patiently he endured the trials and sufferings that came upon him, and death was a welcome relief from pain. But through it all his joy in the Gospel remained undimmed, nor did his faith in the divine mission of the Prophet Joseph ever waver. Well might he exclaim with the Apostle of old: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them that love His appearing."

BELIEF IN THE RESURRECTION.

SERMON PREACHED BY PRESIDENT ANTHON H. LUND, APRIL 3RD, 1904.

I AM reminded that this is Easter. We celebrate to-day the glorious event of the resurrection of our Savior, which confirms our hope of eternal life. Our Redeemer was laid in a new grave, and remained there until the third day after His crucifixion. He arose and took upon Himself His body—the same body which had suffered upon the cross, and which had been buried; and in that body He was seen again amongst His followers. He conquered death; He demonstrated unto us that death should not forever reign; that though He, Himself, and all the seed of Adam should be subject to death, yet its power should not continue, He overcame death. He took up His body again, and fulfilled the great mission for which He came here upon the earth.

Many say that the resurrection could not take place. With us, however, there is no doubt concerning it. We believe the Bible to be a word of God as far as it is translated correctly, and in that book we find the testimonies

of several writers to the fact that Jesus was resurrected, and that He was seen after He had risen, by the Apostles, by acquaintances, and at one time by as many as five hundred at once. This was the testimony borne by His disciples after the ascension of Christ, and they were willing to suffer all things for that testimony. They did not bear this testimony with any view of obtaining worldly honors; on the contrary, they knew that the bearing of this testimony concerning Christ would lead even unto death; but this did not deter them.

Not only did Christ arise from the dead at that time, but others were seen who had risen from their graves—righteous men and women who died before Christ, and who had the privilege of rising with Him. I do not believe that the resurrection then was a general one; I believe it extended to those only who, while upon earth, had proved themselves willing to do all for the kingdom of God, and to whom neither property, honor, nor life itself had been too dear to keep them from carrying out the purposes of God.

The Latter-day Saints believe in a literal resurrection. We do not entertain the idea, as many in the world do that the resurrection will be a spiritual one only. The promise of the Lord is that we shall receive our bodies again. We look upon death merely as a temporary separation of the spirit and the body. The body of Jesus was laid in the grave, and a guard placed before it, but His spirit did not slumber there. It was only the body that was dead. The spirit was still alive, and in the spirit He visited the good and righteous in Paradise, and also visited the prison where the spirits of men had been awaiting His coming for many generations, they having been placed there for rejecting the Gospel when it was preached unto them. We are told in the Scripture that He visited the spirits in prison and preached unto them. No doubt they received with gladness His message, and were liberated from the prison. Thus He fulfilled the prophecies which had declared that His mission was to open prison doors. After this, His spirit returned unto His body. The body was quickened and immortalized. It underwent a process of which we have no conception. But it was the same body. He visited His Apostles after His resurrection. He appeared in their midst without their seeing how He came. The grosser elements of the body were no doubt eliminated. If there had been anything corruptible in the body that was laid in the tomb, it was not incorporated in the resurrected body. Before His crucifixion His body was subject to death, and He was killed by His enemies; but when He took His body again all that belonged to mortality had been eliminated. His body was an immortal one. Yet when He showed Himself to His disciples He proved unto them that He was the same Jesus; there were the wounds in His side—a convincing proof unto His disciples of His identity, and that His body had been resurrected.

We look forward to a time when this great blessing shall come to us also. We do not look upon death as the end of our individual existence. On the contrary, knowing Him to be our prototype, we have the assurance that death is only temporary, and that there will come a time after death when we shall again receive these same bodies which we possess here upon the earth, and that the union of spirit and body shall never be dissolved. The bodies we shall receive will be immortal, and the spirit and body reunited will constitute a living soul.

LOVE'S FIRST CONQUEST.

"AND Adam was not deceived, but the woman, being deceived was in the transgression" (I. Tim, ii: 14).

The sun had gone from out the cloudless sky—
Yet 'twas but noon. A chill was in the air—
Yet summer warmth lay over all the land.
The Garden's blended beauty—tint and shade
Became a blur; and nature's music sweet
Was changed to dismal notes and saddening cries.
And Adam strolled beneath the sighing trees,
A strange sensation surging through his soul
Which seemed to fill his heart with awful pain.
Confusion reigned within his troubled mind,

Nor knew he what to think, or say, or do—
For Eve had fallen! Satan had beguiled
The woman whom the Lord had brought to him
To be his helpmeet. She had been deceived—
Had eaten of the fruit which was forbidden,
And by that act had brought upon her head
The curse which God had said should follow sin.

Dear Eve had fallen from her innocence!
Mortality now coursed within her veins
And its attendant ills would soon be seen.
An outcast would she be, and driven forth
From Eden's sweet abode, to wander through
A world of sin, to meet the tempter, and
To struggle with his wily arts alone!
Alone? Ah, yes, alone! He could not go
With her; for he was yet immortal; and
Mortality and immortality
Could not be linked as husband and as wife!

Yet Eve was his—his only helpmate—wife.
And at that thought his heart went out to her
In yearning love. And now he saw again
That winsome form whom God had brought to him
That day. He saw that shy, yet happy smile
Which she had given him; remembered how
He then had gazed into her eyes, and seen
Within their limpid depths a light which shone
Into his heart, and made it glow with joy.
Her low, sweet voice was music such as yet
He had not heard from Eden's singing birds;
And when she placed a timid hand in his,
A thrill of joy swept through his 'wakened soul.
How he had thanked the Lord for such a gift!
And how the Lord had blessed them both, and talked
With them, as they had walked among the flowers
Of Eden! Life had been one round of joy
And praise and love.

But now, but now, it seemed
His heart would break! He could not, would not let
Her go alone to suffer and to die;